

T H E
NATURE and DESIGN
O F T H E
L O R D ' s S U P P E R ,

Deduced and Evinced from the most early
Institutions of Religion,
A N D T H E
Main Purport of the Levitical Law :
With the proper Manner of Celebrating that
E U C H A R I S T I C A L F E A S T .

A
D I S C O U R S E

Deliver'd in the
Author's Parish Church on G O O D
F R I D A Y , 1736.

By J O H N M A W E R , D. D.

T O R K :

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TO THE
Right Reverend Father in GOD,
E D W A R D,
Lord Bishop of *Durham,*

MY LORD,

HEREWITH I humbly beg Leave to make
my good Wishes to the Catholick and
Primitive Doctrine of the Eucharist, and
my honest Endeavours of being someway service-
able to the most Orthodox Church in the World,
acceptable to your Lordship, as well upon this
as on other Occasions.

The New Representation lately given of the
most Venerable Mystery of our Holy Religion has,
by its Novelty, according to the Humour of the
present Times, taken pretty much, even with the
Clergy (as I am inform'd) especially our younger
Divines : Insomuch, that as I apprehend, there
is almost some Merit in appearing on the Ortho-
dox

dox Side ; for Examples, here and there, even of the second Rate, are not without their Effect, where so many are upon the Point of Revolting.

This, I hope, will be allowed a reasonable Excuse for printing this Discourse at this Time, if for no other Use, but to bear my Testimony of a firm Adherence to sound Doctrine ; which, however in my own Manner, as related to other Compositions of the same Nature, now by me, refers to our Originals, and is built upon such a Foundation as cannot be subverted, upon Christian Principles. And I have been the more induced hereto, because there are those, who have declared, that if a certain well-known Author, particularly distinguish'd by his learned Labours for the Service of the Church, writes an Answer to the late Fallacious Account, &c. they will undertake its Vindication against him.

That Great Divine has now appeared upon this Point, according to Expectation, every way worthy of himself, and agreeably to his long and unwearied Application in Defence of the Catholick Faith ; for which he is revered, even by Those who dissent from the Church of England, if not by all Protestant Communions.

*When so eminent a Writer is, as it were, challenged upon a Fundamental Article of Faith, by Men of Character in their Country for Controversy, the Influence of such Examples is readily diffused among the Inadvertent and Injudicious : And the more Hands that are put to the Approbation of so worthy an Advocate of so
worthy*

D E D I C A T I O N. v

worthy a Cause, the less able will those be, who look no further than the Surface of Things, to louden and run away with the Clamours raised against Him or It.

But, my Lord, however I may err in Judgment herein, I have this further Pleasure, upon this Occasion, of expressing my particular Deference and Veneration for a Prelate, who has done so much Service to the common Cause of Christianity, and a particular Honour to our Church, in clearing and establishing the Foundation of our Faith. And in This, I'm not afraid of being censured of Mistake or the least Flattery, in affirming that the Argument from Prophecy was never so happily made out before, nor can one, any where, find such excellent Use and Mastery shewn of the Jewish Learning, as in your Lordship's Defence of Christianity from the Prophecies of the Old Testament: A Book, which I regard as an invaluable Treasure, as I have read it with a singular Pleasure and Admiration.

Your Lordship has shewn the Use of recurring to the Originals, which are now growing so fast into Neglect, whilst scarce any thing is read by young Divines, or encourag'd, but Transcripts and superficial Knowledge. And unless the rising Generation keep such shining Lights as your Lordship in their Eye, in order for Imitation, 'tis to be feared, that within a Century, all Solid and Fundamental Learning will be so much neglected and discouraged (a Thing promoted, one would think, and boasted of by its
* old

* *old Adversaries*) that the Church of England will not be able to find Advocates to defend her own or the common Cause of the Catholick Church.

I am very sensible of your Lordship's great Affection for, and Encouragement of all useful and valuable Literature, as those, who excel the most therein, are always the greatest Lovers and Promoters of it; and as I have been honoured with your good Wishes, elsewhere, upon that Subject, I rejoice at this Opportunity (and I hope your Lordship will pardon me) of rendering You my Devours, in this Testimony of my most thankful Acknowledgment, and Dutiful Reverence and Regard, being,

My Lord,

Your Lordship's

Most obedient,

And most faithful humble Servant,

JO. MAWER.

* They particularly reproach the Protestants with Ignorance of the Eastern Tongues, &c. Renandot. in Liturg. Orient. &c. for which there is but too much Reason.



T H E
Nature and Design
O F T H E
LORD's SUPPER, &c.

I. COR. Part of Verse 6, 7.

*CHRIST our Passover is sacrificed for us:
Therefore let us keep the Feast.*

THE Great Design of CHRIST's Coming into the World, and his Assumption of the Human Nature, being to make Atonement for the Sins of Mankind by the Sacrifice of Himself, thereby accomplishing the Law, and satisfying the whole OEconomy and Intendment of it in his Person; the Doctrine of his Satisfaction is a capital Article of Christianity, and, as it is of the last Importance to our Holy Religion, is to be received,
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inculcated, and firmly established, against such as either directly attack, or secretly undermine it.

The New Testament throughout abounds with Texts so express and full to this Purpose, that amidst such a Variety, one is almost at a Pause which to choose.

As it is proposed to examine into the Nature of the Great Christian Sacrifice, and the Manner wherein the Commemoration of it in the Eucharist ought to be celebrated ; the Text before us is very pertinent, as affording us sufficient Argument for the two Propositions, in the Prosecution of which we shall sum up the Main of what we have to deliver on this Article of the Christian Doctrine : Wherein is propounded to us,

First, That CHRIST our Passover being sacrificed for us, by that one Oblation of Himself, he made Atonement and Satisfaction for the Sins of Mankind. And,

Secondly, That in Commemoration of that Propitiatory Sacrifice, we ought to keep the Eucharistical Feast of it.

In order to have a right Apprehension of the Atonement made by the Blood of CHRIST, it is requisite that we trace back his Coming, and the great Intent of it, thro' all its gradual Manifestations, by Promises, Prophecies, Types, and Propitiations, before and under the Old Testament.

As CHRIST was *the Lamb slain from the Foundation of the World*, it is evident that he was ordained to be *the Propitiation for our Sins* from the Beginning. So that the Divine Goodness, in his Prescience, had provided for the Fall
of

of Man in a Saviour and Restorer, whom, in Comfort and Relief to the lapsed Estate of Man, he was pleased to promise to the World, upon that unhappy Catastrophe. And thus by the Intervention of his Redeemer, Man was entitled to, and promised to be possessed of a much more happy and glorious State, than that which he had forfeited. Now the principal End of the Creation of the World, and the whole Order of the OEconomy of our Redemption, being (as I have shewn in another Discourse) in the chief Resort, to display the adorable Goodness, and Condescension of the Son of GOD, and to enhance his Praise and future Glory, in Participation with those he died to save, and exalt to his Happiness: My present Design is, to examine in what Manner he accomplished this Glorious Purpose, and how we must apply the Effects of it to ourselves, now that *all Things are finished* by him.

The Original of the glad Tidings of the Gospel we must fetch from that first gracious Promise, That *the Seed of the Woman shall bruise the Serpent's Head*. For the Understanding of which we are to consider the Occasion of it.

The Tempter, by his Subtilty, out of Malice to this new Favourite of Heaven, designed for those happy Mansions from which he had been ejected, had made the Serpent his Instrument of seducing Man from his Obedience to his Creator. By which Transgression he fell from his happy State of Innocence, and by his Forfeiture became obnoxious to Temporal and Eternal Death. Here-

by the most excellent Workmanship of GOD in the lower Creation was ruined and destroyed; GOD's Image in his Creature was defaced, and his most gracious Purposes in this Visible Fabrick were seemingly defeated. But this Defection from Original Integrity was foreseen and provided for, by such an adorable and amazing Condescension, of the SON of GOD; in such a Depth of Wisdom and Excess of Benignity, that it is a Secret *the Angels desire to look into*, as not able to comprehend it; why he pass'd by the Unhappy, because revolted Spirits of the Angelical Order, and reserved all his Care and Commiseration for the ruinous and lapsed Estate of Mankind; *for that he took not on him the Nature of Angels, but he took on him the Seed of Abraham. Hebr. ii. 16.* And tho' equally involved in the Divine Wrath and Condemnation, he vouchsafed to redeem the One, but left the Other without any Resource.

But this Mystery, so impenetrable (at least once so) to the Angels, is happily unfolded to us, *on whom the Ends of the World are come*, being assured by the Accomplishment of all Things relating to this Great Design, thro' all the gradual Revelations of it, that this surprising Condescension was to enhance the MESSIAH's Glory and Goodness, after the last Winding up of Things, and in Order to retrieve his Image in Man, who was formed after that Similitude: And therefore it was the highest Despight the Devil cou'd offer the SON of GOD, thus to corrupt his Master-Work, and outrage him in his Image; and it
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wou'd have been a Derogation to his Infinite Majesty, not to have employed Means of restoring so noble a Creature, plann'd according to his Maker's Image, to his Original Condition.

Now there appears the most consummate Wisdom and richest Display of Goodness, in the Manner wherein this Divine Redeemer was pleased to renew his decay'd Image in the Human Nature, and reconcile an offended GOD to miserable Man who had forfeited his Favour. By his Assumption of our Nature, he shew'd the Integrity and Innocence of the First Man restored in the Second *Adam*, and therein triumphed over the Malice of the Devil, in ruining the First, and destroying the happy State of Innocence. By his Vouchsafing to be born of a pure Virgin, he completely defeated the ruinous Design of the Destroyer of Mankind, who by corrupting the Human Race in the Original, render'd the whole incapable of repairing the first Breach : In order to which a Redeemer was required, who, to make a full and perfect Reparation, must not be, of himself, obnoxious to the same Condemnation, wherein all Mankind were involved. His miraculous Birth by a Virgin, perfectly qualified Him for this Great Purpose. He thereby renewed the Glorious State of Innocence in his Person, and being not of the Seed of the Man, but of the Woman, he baffled the Subtilty and Stratagems of the Tempter ; and this (the more to manifest his Power and Goodness) thro' the Weakness of that very Instrument the Enemy had made Use of, to compass his Infernal Designs. At the same

time, by making the frailer Part of our Nature, the happy Means, under Himself, of our Recovery, he, by a most gracious Condescension, took away her Reproach from amongst Mankind, and with exactest Justice, caused *her Seed*, not that of the Man, who seem'd less justifiable, to bruise and tread under Foot the Head of her Tempter and Betrayer, and therein be the blessed Channel, whereby the same Grace of Redemption is conveyed and applied to all the Seed of the first Fair Transgressor.

As the Divine Image was thus wonderfully and happily restored by the Great Personage, who was to be our Deliverer, a Reconciliation must first be wrought by him, and the Price of Redemption paid, before we can claim to the Privileges and Merits of our Head, and plead Exemption and Satisfaction of the Obligation to Punishment, to which we were obnoxious.

Death and Eternal Misery was the Punishment which our First Father's Transgression, by the Divine Sentence, had incurred. In order to a Remission, an Atonement must be made; and *without shedding of Blood*, there could be no valuable Atonement; and no Blood could be accepted on that Account, but such as was not itself obnoxious. Now this Redemption and Propitiation was the necessary and principal Purport of these Words in the preceding gracious Promise, *That the Seed of the Woman shall bruise the Serpent's Head*. For this could not be otherwise accomplish'd, than by the shedding of *that precious Blood*, which was sufficient to take away
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the Sins of the whole World, and was offer'd for that End. By that, the Serpent's Head, to all the Purposes of a Redeemer, was effectually bruised, and all his Machinations overturn'd, and our Blessed Saviour's Triumph over him, communicated by Grace to all his faithful Followers, happily display'd and asserted. Hence Man became renewed to his Maker's Image; hereby he was reinstated in his Innocence; and from a State of Grace, is, thro' the Merits of his Great Deliverer, exalted to a State of Glory, infinitely transcending the Condition wherein he was at first created.

We have thus discovered the Great End of our Saviour's Coming into the World, and the Nature of the Atonement thro' his Blood, and have thus traced up the Beginnings and first Principles of the Gospel, beyond the Giving of the Law, or the Covenant with the Patriarchs. From this Foundation we must proceed to consider a little the Superstructure, in order to evince the Consistency of the First Great Design, as before represented to us, with the Execution and Means of bringing it to the final Accomplishment.

The Meaning of this Blessed Promise to our First Parents, if not particularly declared, as 'tis reasonable to believe, was well explained by their Practice and that of their Descendants; the End and Validity of whose Sacrifices must, in all Reason, be referr'd to the promised Saviour's propitiatory Oblation of Himself for that Transgression; which they were sensible, they ought to deprecate

deprecate by their Offerings, and propitiate the Divine Majesty by such Means as their present State supplied them with.

In this great Hope, the same Propitiations were, without Question, continued down through the Patriarchs, 'till after the Flood; when the MESSIAH's Coming was further open'd, and the Expectation reinforced by new and clearer Promises. But upon the Promulgation of the Law, and Establishment of the *Mosaical* Covenant, This was more abundantly illustrated with the most obvious and natural Inferences; the whole *Jewish* OEconomy being an exact Type and Representation of what the MESSIAH was in his own Person, as a King, Priest, and Prophet. Now if we consider the Nature and Design of the *Jewish* Sacrifices and Oblations, we shall be thereby directly led to a true Sense of the Oblation of the MESSIAH, and what we are to understand by his offering of Himself to Death upon the Cross, for the Sins of Mankind.

It can't be deny'd that this Salutory Death was typified in the Paschal Lamb, and the other stated Sacrifices, particularly the Sin-Offering, in the Great Yearly Atonement. And what are we to take these Institutions for, if they were not intended to be propitiatory and effective of Pardon? Otherwise, they were mere Delusion, and the whole Ordinance purely Imposture, and the People imposed upon by the most costly and burthensom Ceremonies, which were of no Use but to cozen their Consciences, and drain them of their Money, for the Service of the Sanctuary :
Which

Which to affirm of a Religion that challenges GOD for its Author, were no less than Blasphemy. We must then of Course understand them in the Sense of those that offer'd them, that is, as Propitiations and Sacramental Consignations of the Divine Mercy and Favour. But they could not be productive of this, thro' their own Nature, without a further Reference: This is evident from Natural Reason, as well as assured by St. *Paul's* Arguing for the Necessity of the Antitype, CHRIST's final Oblation and Completion of the *Levitical* OEconomy in his own Person, being *it is impossible that the Blood of Bulls and of Goats should take away Sins*. If that then which was implied in the Type, must be much more compleat in the Antitype, and such Things as pre-figured the MESSIAH, must of Necessity be more fully and absolutely accomplish'd in him, it follows, that what the *Levitical* Sacrifices were to the *Israelites*, That the Sacrifice of CHRIST is, in the highest Sense, to all true Believers, who embrace it thro' Repentance and Faith; and that is a Propitiation and plenary Remission of all their repented Sins, and a Suppletive of their imperfect but sincere Obedience. And thus we have made the Law, as the Apostle assures us it was intended, *a School-master to lead us to CHRIST*, and a sure Interpreter of what we are to apprehend, concerning his Death, and Merits, and Satisfaction.

This Fundamental Doctrine may be still further evinced by the Declarations of the Prophets, and infallible Eclaircissements of the Apostles. St. *Paul*

Paul preached it every where, as incontestible from the Prophets, *that the CHRIST must needs have suffer'd.* And thus *St. Peter*, and others, alledged from the sacred Oracles, *Now the Spirit of CHRIST which was in the Prophets testified before-hand the Sufferings of CHRIST,* 1 *Pet.* i. 11. And what the End and Design of the MESSIAH's Sufferings were, the Prophet very clearly delivers, *viz. He was wounded for our Transgressions, he was bruised for our Iniquities ; the Chastisement of our Peace was upon him, and with his Stripes we are healed,* *Isa.* liii. 5. And the Necessity of this substituted Victim, he further declares in the following Words, *Ver. 6. All we like Sheep have gone astray :* The whole Race of Mankind have corrupted their Way before him, and therefore the LORD bath laid on Him the Iniquity of us all. The many pregnant Expressions, that follow in this Chapter, give us very clear Apprehensions of these Sufferings, as expiatory : *For the Transgression of my People was He stricken.* He was to make his Soul an Offering for Sin : He was to justify many : *For he shall bear their Iniquities.* And again, *He bare the Sin of many, and made Intercession for the Transgressors.* Wherein we have set forth to us both his Sacerdotal and Mediatorial Office : For by Virtue of the Sacrifice that he offer'd for us, as our High-Priest, He was qualified and accepted to be our Mediator, and to make Intercession for us thro' his Blood.

It

It is confessed by all the Rabbins, the Ancients as well as those of later Times, that *the CHRIST* is the Person spoken of, in this Chapter. And it is as evident, from the whole Tenour of it, that He was to suffer for our Iniquities, and in a literal Sense, to be made a Sin-offering for us. The Prediction of this was sufficiently comprehended by the *Jews*, from the first, in that Original Declaration, That *the Serpent* was to *bruise the Heel of the Woman's Seed*: In-
somuch that as they were unwilling to look for only a suffering MESSIAH, from his double Characters in the Prophets, with much Inconsistency, they made two Persons; the One a glorious and triumphant REDEEMER; the other, whom they expected to precede, *a Man of Sorrows*, who was to suffer and die; and therefore, according to their Doctrine, not the SAVIOUR that was to come. But however the *Jews* perverted the Prophecies, according to their Carnal Inclinations, the MESSIAH's Sufferings and expiatory Death are very emphatically propounded in the Old Testament.

And herein we have the infallible Direction and Exposition of the same Spirit in the Writers under the New Covenant, which actuated and spake in the Prophets under the Old. They inform us, that what CHRIST suffer'd, was *by the determinate Counsel and Foreknowledge of GOD*: And that those Sufferings were in Consequence of an exprefs Agreement betwixt Him and the Father, whereby our Redemption was to be wrought. For that there was a Covenant from

Eternity betwixt the Father and the Son, beside that which GOD enter'd into with Man, and ratified by the Blood of CHRIST, is implied and must be acknowledged in these Words, whereby he declares his Acceptation of it. *Lo, I come, (in the Volume of the Book it is written of me) to do thy Will, O GOD.* This Coming, the Apostle asserts, was to satisfy for the Defects and Incompetency of the Legal Sacrifices, whose Completion and final Scope was the Death of CHRIST, in whom *all was finished*, and who usher'd in the New Covenant, with the Accomplishment of the First in his Person. And that these Things were by the determinate Counsel of GOD, and according to the Son's voluntary Offer and Consent, thence revealed to the Prophets, who delivered them to his Church, and were implied in Types, and signified in Sacrifices, and represented by the whole *Apparatus* of Ceremonial Performances; we have the concurrent Assurances, both of the Divine Person of whom they were intended, and of his Holy Apostles, commissioned by him to disseminate this Doctrine throughout the World. Concerning the Circumstances of his Death, our LORD thus declares Himself to his Disciples, *Behold, we go up to Jerusalem, and all Things that are written by the Prophets concerning the Son of Man shall be accomplished*, Luke xviii. 31. Expressly asserting that every thing concerning his Passion was foretold. Which he reinforces at his delivering to them the Holy Sacrament, the Commemoration of his Death, affirming that the Son of Man must be

be put to Death, as it was determined. After his Resurrection he reproaches his Disciples, whose present Confusion, on Account of his Passion, had obliterated all Thoughts or Recollection of antecedent Predictions, That they were *slow of Understanding and Heart*, so as not to attend and *believe all that the Prophets had spoken*, according to whose Predictions *CHRIST ought to suffer these Things, and so enter into his Glory*. And after his Exaltation, St. Peter thus professes before the *Jews*, who were no Strangers to these Prophecies, and had seen his Sufferings, *These Things which GOD before had shewed by the Mouth of all his Prophets, that CHRIST should suffer, he hath so fulfilled*. St. Paul likewise thus vindicates himself, *Acts xxvi. 22. that he said none other Things but those which the Prophets and Moses did say should come, that CHRIST should suffer*.

But what was it that St. Paul, and the other first Preachers of the crucified *JESUS*, delivered concerning his Death? Their own Words will best inform us. After *JESUS CHRIST's* own Declaration, that *He came to give his Life a Ransom for many*, St. Paul constantly preached it as a Capital Point, that *GOD delivered him up for us all*: That *He gave Himself up for us*: That *he hath given Himself for us an Offering and Sacrifice to GOD*: That *He gave Himself a Ransom for all*: And, that *GOD hath made Him to be a Sin-Offering for us, who*

St. Mat. xx.
28.

Rom. viii. 32.

Gal. i. 4.

Eph. v. 2.

1 Tim. ii. 6.

2 Cor. v. 21.

knew

knew no Sin. And the Efficacy of this Offering is declared by the same Apostle in the most significant Expression, viz. *The Redemption that Rom. iii. 2. is in JESUS CHRIST: Whom GOD hath pre-ordained to be a Propitiation, thro' Faith in his Blood, to declare his Righteousness for the Remission (or passing over) of Sins.* Wherein we have this Salutary Death represented precisely in the Notion of the Paschal Sacrifice. St. Paul further explains this *Propitiation, Eph. i. 7. calling it the Redemption thro' CHRIST's Blood, the Forgiveness of Sins.* And elsewhere the Cause and Matter of our *Reconciliation with GOD: CHRIST having made Peace thro' the Blood of his Cross.* In the Language of St. John, CHRIST is the *Propitiation for our Sins; and the Lamb of GOD, that taketh away the Sins of the World.* An Expression, which refers us immediately to the Paschal Lamb, and gives us the same Idea of the Sacrifice of CHRIST, in the most improved and extended Sense.

And as this was the *Lamb slain from the Foundation of the World*, in the Predetermination of GOD, there seems, from the Beginning, to have been a particular Reference to the Great Antitype, in the Designation of Lambs to Sacrifice, preferably to other Animals. *Abel* was a Shepherd, and the Firstlings of his Flocks, which he offered in Sacrifice, were accepted as well-pleasing to GOD, when the First Fruits of *Cain's* Husbandry were not: Wherein, possibly, there might be other Reasons in the Divine Counsels,
for

for this Discrimination betwixt them, than barely their different Dispositions and Manner of rendering this Homage to their Creator. For in the Divine Decrees we see Persons often selected for Types and Instruments of revealing or effecting his Gracious Purposes to Mankind, independently of their own Merit, because determined before their Birth. And not to enquire into the Moral Reasons of this Preference in the Choice of Animals for Sacrifice, there appears to have been an Original and Primæval Communication to the World of the Divine Purpose of a Redemption by this Lamb of GOD, consigned to Posterity by the Use of such Things as they made the Means of Commerce and Exchange.

Thus the most early Purchases we read of, according to the *Septuagint* Version, were made with Lambs, whence their Current Money and Lambs became Synonymous Terms, the one, by its later Use, taking its Name from the other. And thence the same convertible Appellative descended to the *Greeks* and *Romans*; for it seems to me most probable, that the *Greek* Word for a * *Pound* was derived from a similar Word in the

* $\mu\nu\tilde{\alpha}$ is extracted from $\alpha\mu\nu\tilde{\alpha}$ by a very easy Deduction, should the Disproportion in the Value be objected to the Derivation of the *Greek* Word; it may be replied, that in Derivations and subsequent Applications of Words and Things, the original Value and Designation are not always strictly observed, there being often a wide Difference. And as a Pound is but an Unite to a larger Sum, so is a Lamb to a greater Number, according to the different Reckoning of Nations, by Pounds, Livres, Crowns, &c. A Pound among the *Greeks* being the first Integral Number in a Talent.

the same Language, that signifies a *Lamb*. In the *Latin* Word the Thing is clear.

I hope this will not be found so much an Excursion, as taking a Compass to bring the Reach of my Argument home with the greater Force ; concluding from the Nature of the Thing, and the first Proposition of it in the Court of Heaven, from all the Significations, Types, and Explications of it, before and after the Event, That *the Lamb slain for us*, was given as the proper Price of our *Redemption* and Ransom, in the fullest Sense of the Word, from the vindictive Justice of an offended God, and was offer'd for our Propitiation, whereby we are reconciled with Heaven, and our Obligation to Punishment is discharged, and a State of everlasting Happiness purchased for us, by the Merits of that Blood, and Value of that Satisfaction and Payment, which was made for us.

It is a generally received Maxim in the *Civil Law*, founded on Natural Reason and Equity, That the Privileges and Indulgencies of Princes ought to be interpreted, where there is no particular Restriction, in the fullest Import of the Words, in Favours of the Persons to whom they are granted. But how shall we reconcile the Jesuitical Interpretation of the *Socinian* Scheme with this Rule, in expounding away so many gracious Declarations and pregnant Expressions in our Favour, making all Interpretation precarious, and *the Word of GOD of none Effect thro' their Tradition*. According to which *Hypothesis*, could they with any Colour evade the Force of so many

ny Expressions directly opposite, it is yet impossible to account for our SAVIOUR's Agonies, and the inexpressible Horrors of Mind he felt upon the Cross : Which, with no reasonable Construction, can be ascribed to the natural Apprehensions of Death in an Innocent and Holy Person, infallibly assured of the Immortality of the Soul, and a future State of Glory, and who laid down his Life, only to attest the Truth of his Doctrine.

We may therefore conclude, That that Anguish of Spirit and Acerbity of Pain, which our blessed LORD underwent in the Course of his Passion, proceeded neither from a Reluctance nor Dread of Dying, nor from the natural Effects of so grievous and painful a Death ; for it appears by his own Words, antecedent to his Passion, and by the Fact itself, that *He gave up the Ghost* voluntarily, pursuant to the Compact with his Father from Eternity, and in the full Strength of his natural Faculties, before his Soul was forced away from his Body by a competent Degree of Pain to effect a Separation. Which is further evident from his declaring that all was finished, and immediately laying down his Life, by his own Power, as he had Power likewise to take it again. Therefore those piercing Conflicts, and that bitter Exclamation upon the Cross, must, in the necessary Import, declare a more than ordinary Suffering, incident to Human Nature ; which can be no otherwise accounted for, but as he was a Victim, substituted in our Room, *bearing the Iniquity of us all*, as our Sin-offering, the Sense of which Burthen, the whole Train of its Appendages, and the Divine Hatred of those Sins, which

which he atoned for, could do no less (the Succours of his Divinity being for that Time suspended) than overwhelm his Soul in that Excess of Suffering, which mere Man could not be capable of, as not sufficiently apprehensive of that Load of Guilt the SON of GOD took upon him to expiate. *CHRIST* our Passover being thus sacrificed for us, in the compleatest Sense of an Atonement for our Sins: We may now proceed,

In the *second* Place, to examine a little, in what Manner we ought to keep the Feast of it.

The Duty of celebrating the *Lord's Supper* will not admit of any Debate among such as may truly and unquestionably be called *Christians*, we having his express Command for it, *Do this in Remembrance of me.* And the very Words of the Institution direct us in the Manner of doing it. By this Holy Ordinance we are enjoined to commemorate our blessed LORD's Meritorious Passion, and in so doing, *to set forth his Death 'till he come.* In the Observance of which, we are to guard against two Extremes:

First, The Error of those who make the Celebration of this Feast a real and propitiatory Sacrifice:

Secondly, Of those who hold it to be a bare Memorial of *CHRIST's* Death, exclusive of any Notion of a Sacrifice, or Commemoration of it.

To refute the Former of these Errors, and evince the Abusurdity of the Doctrine of the Church of *Rome* in this Point, besides the plain Testimony of Scripture, which cannot be evaded, we need but consider the Nature and Design of the

the Thing, and the necessary Matter of a Sacrament.

1. CHRIST commands us to *do this in Remembrance of him*. Now the Memorial of a Thing clearly and constantly implies the Absence of it; And therefore the Tokens made Use of to recal it to our Thoughts, and communicate it to us, cannot, in any Propriety, be esteemed the same thing, as if it was really or *materially* present, or the Action or Person it reminds us of, or represents, cannot be truly and substantially present in the Pledge or Representation. But the Celebration of the *Lord's Supper* is a Commemoration of that One perfect and final Oblation which he made of himself for us, and is a Token of our Communion in it: Therefore it is not a Repetition of that Oblation, in the full Extent of it, neither is the true original Matter of it actually present in the Pledge that minds us of it, or represents it.

2. The *Lord's Supper* is a Sacrament and Consignation to us of the Merits of CHRIST's Body and Blood; and in a Sacrament there must be a visible Sign to assure us of the Grace thereby conveyed: But if the Symbols of our LORD's Body and Blood are actually turned into the Thing they signify, that he may be offer'd again as a real and propitiatory Sacrifice, then is our LORD a Sign of himself; which is absurd, and the Nature of a Sacrament is destroyed.

Again, if a Repetition of CHRIST's Sacrifice were requisite to apply the Merits of it; Then would the saving Benefits of his Passion and Oblation depend upon the Will of Man, and be

liable to be misapplied, and wholly perverted; And as this would derogate from his Honour, and be a Means of rendering his Propitiation in a great Measure ineffectual and short of his Intention; so would it be a necessary Conclusion, that he had not performed all Things himself requisite to our Salvation: But this is contrary to what he himself assured us, viz. that *all was finish'd*, in that one Oblation he made of himself upon the Cross; and as much contrary to the whole Tenour of the Scriptures. Conclude we therefore that, from the Nature and Institution of this Sacrament, the Doctrine of the Real Presence is absurd, the reiterated Sacrifice of CHRIST in *the Mass* is impious, and dishonourable to the Oblation himself offered; that at the best, it is unnecessary, all the Benefits and Merits of the Passion being conveyed by an Eucharistical Remembrance, and Reference to the Satisfaction once made upon the Cross: And Lastly, That this Doctrine is absolutely inconsistent with that Remembrance of him which our Lord requires of us, whereby we are *to set forth his Death till he come*.

But to pursue this Doctrine thro' all its Absurdities, would be endless; and many Volumes have been writ about it. I will but just,

3. In the Last Place, to dismiss it, observe, That it entirely precludes the Apostle's Reasoning in the ninth and tenth Chapters of the Epistle to the *Hebrews*. For if the Notions and Tenets of *Rome*, in this Point, were Apostolical, he might have spared a great Part of these two Chapters, and indeed the whole Epistle; whose
End

End is to evince the Imperfection of the Legal Ordinances, and the Completion of them in CHRIST and his *Melchisedecian* Priesthood, who by that one final Oblation of himself, performed every thing requisite to our Justification by Virtue of his Atonement: And upon that, all proper or *material* Sacrifices being finished, he entered upon his Mediatorial Office, in Quality of our Eternal High-priest, having no more Oblations to make, but to plead the Merits of his Blood, *once offered* in our Behalf. *For this Man* (says the Apostle) *after he had offered one Sacrifice for Sins, for ever sat down at the right Hand of God: for by one Offering he hath perfected for ever them that are sanctified, Heb. x. 12, 14*

Secondly, we must avoid the Error of those, who hold this Feast to be no more than a Memorial of CHRIST's Death, exclusive of any Notion of a Sacrifice, or Commemoration of it.

1. The Words of my Text are a plain Direction, which we cannot mistake but with Design, how and in what Sense we ought to celebrate this Great Solemnity. CHRIST is here set forth Sacrificed for us as our Passover; in consequence of which, the Apostle exhorts us *to keep the Feast*. And the necessary Inference must be, That we must keep this Feast in Remembrance of that Passover; consequently, it is a Sacrifice, which we therein commemorate and feast upon. It is also our *Sacrifice of Praise and Thanksgiving*, in Token of the inestimable Benefits of that Propitiation, which we therein shew forth. There-

fore in Virtue of that perfect Oblation, hereby set forth, we claim to its Merits by our *Peace-Offering*, which we herein present to God, and in Testimony of the Covenant thereby signed and confirmed to us, we *feast upon the Sacrifice*. The *Eucharist* therefore is it self a Sacrifice; but it is only Commemorative, not Propitiatory. And the whole Efficacy of it is conveyed to us by a Reference to that Expiatory Death, which we celebrate in a grateful Remembrance, renewing all our Engagements to the Covenant therein founded, whereby we obtain Remission of Sins, and all the Benefits propounded in it.

2. A sure Guide in the Exposition of any Point of Christian Doctrine of perpetual Obligation, is to know the Practice therein of our LORD's Apostles and their immediate Successors, and consequently, the Sense of the whole Primitive Church, as in this Article. And herein we cannot have better Evidence than the Ancient Liturgies and Rituals (in Concurrence with the Ecclesiastical Writers of the first Centuries) which generally represent the *Eucharist* as an Oblation, and have particular Prayers to be used in offering the Elements: And that is the Sense the whole Primitive Church had of it, as may be deduced from the whole Current of Antiquity.

But having been already, I fear, too copious in establishing the Foundation of this Eucharistical Sacrifice, I must forbear Prosecuting at large the Arguments for the Practical Doctrine thereupon erected. And indeed, it is the less necessary, as it is a natural and inseparable Deduction
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from the Principles before laid down. What therefore remains, is, in the

3. *Third and last Place*, To confirm the Truth and Excellence of this Doctrine with a practical Inference from the Whole: Which I shall sum up in the Words of a most learned and excellent Writer on this Subject.

“ It was necessary CHRIST should
“ suffer for the Redemption of lapsed Bp. Pearson.
“ Men, and their Reconciliation unto GOD;
“ which was not otherwise to be performed than
“ by a plenary Satisfaction to his Will. He
“ therefore was by all his Sufferings made an
“ Expiation, Atonement, and Propitiation for
“ all our Sins. For Salvation is impossible unto
“ Sinners without Remission of Sin; and Remif-
“ sion, in the Decree of GOD, impossible with-
“ out Effusion of Blood. Our Redemption
“ therefore cou'd not be wrought but by the
“ Blood of the REDEEMER, but by a LAMB
“ slain, but by a suffering SAVIOUR.

Now what can give us a more august and awful Sense of the *Lord's Supper*, wherein we acknowledge and celebrate so many and such incomparable Benefits thereby procured and conigned to us. The Memorial of our Great Deliverer, thereby perpetuated, the Goodness of GOD, thereby displayed to the World by so costly a Sacrifice as the Blood of his Beloved and only SON, the inexpressible Love of this Blessed SAVIOUR to Mankind, in such an amazing Instance and Condescension, are such forcing Arguments for our sincere Obedience and most affectionate

nate Returns of Gratitude for such unspeakable and undeserved Goodness, as the whole Creation can't furnish besides, and which are not to be got over, but by the most unpardonable Insensibility.

But how weaken'd are those great Springs of our Love and Obedience, in a Doctrine that admits not of the Satisfaction of CHRIST, and removes all Notion of a Propitiation from the EUCHRIST! In how low a Sense must it thereby be call'd *the Communion of CHRIST's Body and Blood!* And how slender a Token, and Motive to the Advancement, of our Christian Fellowship and Brotherly Charity, who *being many are one Body in Christ, and every one Members one of another!* Rom. xii. 5.

In a Word; as the Catholick Doctrine of the *Eucharist*, as a Commemorative Sacrifice, tends every Way to the Glory of GOD and his SON, affords us so many and such irresistable Motives to a Godly Life, inspires us with such inflamed Affections and exalted Devotion, with such Abhorrence of our former Sins, and convinces us by so many Arguments of the Necessity of Repentance and Amendment, at our approaching to partake of these Holy Mysteries; so that the Contemplation of the Solemnity, preaches in Silence with a more eloquent and affecting Energy than the whole Compass and Force of Words from the Tongue of Men and Angels could express! Every sober and well-meaning Christian therefore, who sees this necessary Point of Doctrine, which the Catholick Church has taught him to profess, so well establish'd, and further recommended by
to

so many excellent Uses to be made of it ; which the contrary Extreme, by so great and bold an Undervaluing, most perniciously abates and lessens, if not entirely abolishes ; he will most religiously hold to This, as the safest and most comfortable Doctrine, and as cautiously avoid the other, as presumptuous, and derogatory to the Merits of his SAVIOUR : And therefore while he in Charity pities such as go upon so dangerous a Scheme, in Repugnance to the Catholick Church for so many Ages, he will also, like a Christian, if they are not so happy as to meet with the same Conviction as himself, pray GOD, that no Contempt of that *precious Blood may be laid to their Charge.* Amen.

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